A SUNDAY SCHOOL KINDERGARTEN

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A Sunday School Kindergarten

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A PRACTICAL METHOD OF TEACHING IN THE INFANT ROOM

By

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Milwaukee
THE YOUNG CHURCHMAN CO.
1906

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TABLE OF CONTENTS.

CHAPTER.	PAGE.
I.—The Room	1
II.—Teachers	6
III.—Order of Exercises	8
IV.—The Music	10
V.—Drills	16
VI.—The Catechism	22
VII.—Table Work	28
VIII.—Oral Teaching and Object Lessons	33
IX.—The Church Year	38
X.—Rewards of Merit	46
XI.—Missions of the Church	52
XII.—Visiting	55

I.

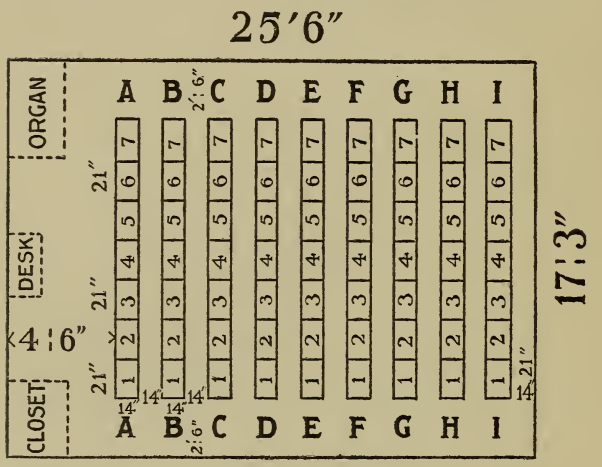
THE ROOM.

The room for a Sunday School Kindergarten should not be too small for the necessary drills and exercises, nor too large to look like a barrack.

Small, strong, low chairs, having rubber tips on the end of the legs, should be provided. The tips deaden sound, and prevent the chairs from being moved about. Seats ten inches square will be sufficiently large.

The floor should be marked as in the following diagram. The rectangular spaces are 14 x 21 inches, and the aisles between the chairs are 14 inches. The room is 17′ 3″ x 25′ 6″ and accommodates 42 pupils.

Chairs are only provided from A to F inclusive. When the tables are to be placed in position, the chairs in the B and E rows are removed

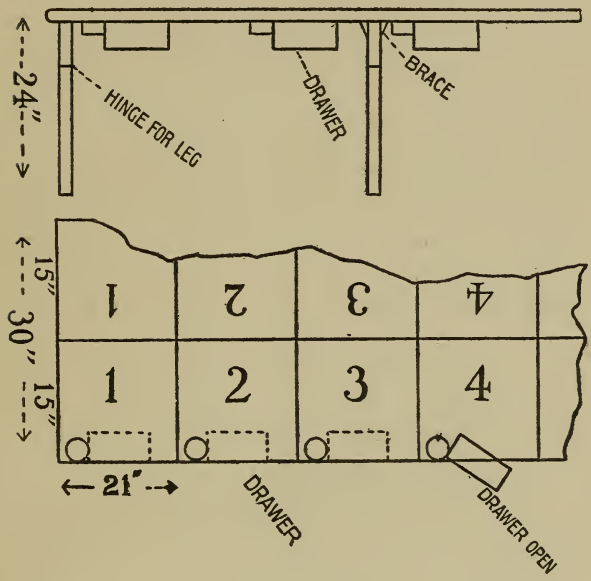


PLAN OF FLOOR.

to rows G and I. The tables are then placed in B, E, and H rows, and the chairs in A and D rows are turned around.

The tables upon which the children are to work are 30 inches wide, 24 inches high, and 12¼ feet long. Four sets of legs to fold up like a ladies' sewing table will make the top sufficiently firm. The top should have a line

down the middle and also be divided into 21-inch sections, so that each child will be able to keep in his or her own place.



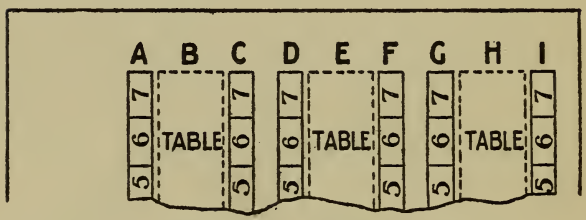
TOP OF TABLE.

Under the top, drawers, 5 x 10 inches, should be placed, working on a pivot, and kept in place by a spring.

Hooks should be placed around the side and

back walls, upon which to hang the chairs when not in use. These should be high enough so that the legs will not be in the way of the heads of the children at drill, and yet low enough for them to reach, when needed. Each hook, and the bottom and top of each chair seat, should be lettered and numbered. This will prevent confusion, and each child will always have the same chair.

When the tables are not in use, they will stand on edge against the walls and held in place by a spring.



SHOWING ROOM WITH TABLES IN POSITION.

Chairs in rows B and E are placed in rows G and I. Tables are placed in rows B, E, and H. It will be seen that between rows C and D, and F and G, is a space of 14 inches. As the children will be apt to draw their chairs close under the table, the space will be wider, giving ample

room for a teacher to pass between, and supervise the work on the tables.

The walls should be adorned with pictures. Care should be taken with their selection. One that is religious, or artistic, may be very unsuitable. Thus Michael Angelo's Moses would have no significance. David with Goliath's head would suggest the whole story of his fight. Elijah fed by ravens would be appropriate, but Elijah rebuking Ahab would not. The Crucifixion should always have its place. Pictures should not be too small.

On the front wall a blank space should be left, upon which to hang the picture of the lesson. No other picture should hang near that spot, less the attention of the children wander to it, and be distracted. On the front wall should hang a black-board with all its furniture, as eraser, colored crayons, ruler, and pointer.

A cupboard might stand in one corner, to hold the paraphernalia of the drills and exercises. The children should be taught order, and nothing should be allowed to lie around.

II.

TEACHERS.

Unless the class is very small, say only five or six, there should be two teachers. A principal to guide the whole work and lead in the exercises. The assistant will see that the pupils conform. One will usually stand at the head of the class and the other among the children.

It is not necessary here to name the qualifications of a teacher. They are the same as other kind. They should be patient, gentle, winning, and capable.

Besides the two teachers, there should be an organist, especially when the class is large. This would preferably be a young man. When not playing, he could assist in arranging the

chairs and tables as needed, distribute the paraphernalia used, keep the roll, and otherwise assist in the work.

Teachers should employ every minute of the time, and not allow a single one to be idle. For rest, change the exercise, but do not have a cessation from work, for that will give opportunity for talk and disorder, distract the children's minds, and difficulty will be found in securing order.

Blackboard work is a very important feature, and every teacher should become familiar with its use. Even the inexperienced and untalented can learn to draw. For a guide in practising, see Florence H. Darwell's *The Blackboard Class for S. S. Teachers,* published by W. A. Wilde Co., Boston, 25 cts.

III.

ORDER OF EXERCISES.

1.—*One tap of the bell*—Children prepare to come to order. After an interval of five seconds—

2.—*Two taps* (an interval of two seconds between them)—All come to order.

3.—*General Hymn,* not one with a drill action.

4.—*Creed.* The assistant and organist should stand among the children to encourage them to join in the recitation.

5.—*The Lord's Prayer.* This is to be followed by some simple collects like "Direct us, O Lord," not changing them, so that the children may become familiar with them. Always close with "The grace."

6.—*The Lesson,* or explanation of a picture.

7.—*The Drill,* or sewing, or drawing.

8.—One tap of the bell, as before.

9.—Two taps of the bell, as before.

10.—Questions—Announcements.

11.—The Collection, to be taken up by two boys.

12.—Hymn, as before.

13.—Closing Prayer.

14.—Silent prayer. This is important. It prepares the children for the silent prayer in church.

15.—Dismissal. This should be done quietly and orderly.

IV.

THE MUSIC.

The music of the Kindergarten should be simple and easy. The words should have a jingle, and yet express a truth. Tunes are not to be selected merely because pretty, but because they have an easy melody. If a suitable tune is found without appropriate words set to it, adapt the tune to other words. Thus the Gospel hymn,

What a friend we have in Jesus,

will go to 556 in the Church Hymnal.

Heavenly Father, send Thy blessing;

Or 654,

More love to Thee, O Christ,

will go to the old tune of

There is a happy land,

by repeating the next to the last line.

Any 6.5. four lines will go to "Little drops of water."

While the Church Hymnal is not an ideal collection for small children, we cannot begin too soon to familiarize them with books used in the Church services.

Always sing the same words to the same tune, and *vice versa,* so that the one will suggest the other. It is not well to have too large a repetoire of hymns. If children love a tune, they will love to repeat it. Occasionally a new tune might be learnt, by practising it during the last fifteen minutes of the lesson period. In selecting hymns, those with a chorus are preferable. At such rehearsal, the children might be permitted to sit, because their mind will be more at ease to catch the tune and words, and because it is well to draw the distinction between singing to praise God, and singing to learn a new hymn.

Among general hymns from the Church Hymnal, the following have been found the greatest favorites:

550—Jesus, high in glory.

553—There's a friend for little children.

562—I think when I read that sweet story of old.

577—In the vineyard of our Father (to "Little Clusters").

582—Stand up, stand up for Jesus (to "Webb").

583—Work, for the night is coming (to "Diligence").

Among hymns very popular with adults, and also easily learnt by children, are:

335—Jesu, lover of my soul.

336—Rock of Ages, cleft for me.

344—Nearer, my God, to Thee.

345—My faith looks up to Thee.

149—Jesus, name of wondrous love (to St. Bees).

HYMNS ON THE CHURCH.

485—I love Thy Kingdom, Lord (to St. Thomas).

489—Pleasant are Thy courts above (to St. George's, Windsor).

491—The Church's One Foundation (to Aurelia).

When hymns are selected for the Church Year, it is well to point out the event commemorated, and what words of the hymn are appropriate.

FOR ADVENT.

39—Lo, He comes with clouds descending (to St. Enoch).

45—Oh come, oh come, Emmanuel. (This has a Chorus.)

FOR CHRISTMAS.

51—Hark, the herald angels sing (to Mendelssohn, in which the first two lines are repeated as a Chorus).

54—While shepherds watch their flocks by night.

57—Sing, oh sing, this blessed morn. (This has a chorus.)

540—Once in royal David's city.

58—O little town of Bethlehem,—is a beautiful carol, and so is—

59—It came upon the midnight clear.

This is a large collection for the two Sundays when they can be used, but all are suitable.

FOR EPIPHANY.

64—When from the East the wise men came. (Selected for its words. Find a suitable L. M. tune.)

65—As with gladness men of old (to Dix).

Have a star drawn on the blackboard, and tell the story of the wise men.

FOR LENT.

79—Forty days and forty nights.

89—Saviour, when in dust to Thee.

FOR PALM SUNDAY.

90—All glory, laud and honor. (Call attention to verse 4.)

561—When Jesus left His Father's throne. (See verse 3.)

544—There is a green hill far away.

FOR EASTER.

112—Jesus Christ is risen to-day.

116—Angels roll the rock away (to Arimathea).

117—He is risen, He is risen (to Unser Herscher).

The little ones will always sing the first line, even if their voices drop out when the words change on the next line.

FOR ASCENSION.

545—Golden harps are sounding (to St. Theresa).

FOR WHITSUNDAY.

377—Come, Holy Spirit, heavenly Dove. (Have a dove on the blackboard, or a picture of Christ's Baptism.)

FOR TRINITY.

137—O Holy, Holy, Holy Lord (to Wareham).

Explain the three Holies, and show how each verse is addressed to a different Person of the Trinity, then to all collectively in verse 4.

383—Holy, Holy, Holy, Lord God Almighty.

A review of the whole Church Year is found in

537—Glory to the Blessed Jesus.

Many of these hymns for the Church sea-

sons can be used at other times, and then the tunes will become more familiar. But the appropriateness of the words should only be explained during the season. Always have the number of the hymn on a hymn-board, and children who can read a little should have Hymnals.

By way of variation, near the close of the session, an occasional solo by one of the teachers, or friend of the school, or one of the children, would be both interesting and instructive, if the tune was easily caught, and the words simple and clearly enunciated. Two or three of the children might be selected to sing together the verses of a hymn and all join in the chorus. These suggestions will show how music can be made an adjunct to teaching.

V.

DRILLS.

Children all like drills. If they regard them as play, they must be taught that in Sunday School the play is for a purpose. The following are suggestive. Books of drills abound, but none from them should be selected because of pretty movements. Every act in the Sunday School should have a Christian purpose.

Some hymns are adapted to marching, as—

516—Onward, Christian soldiers. (A large boy carries a cross in front of the line.)

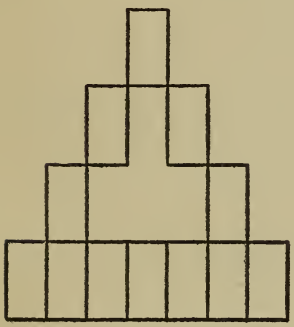
508—Am I a soldier of the cross?

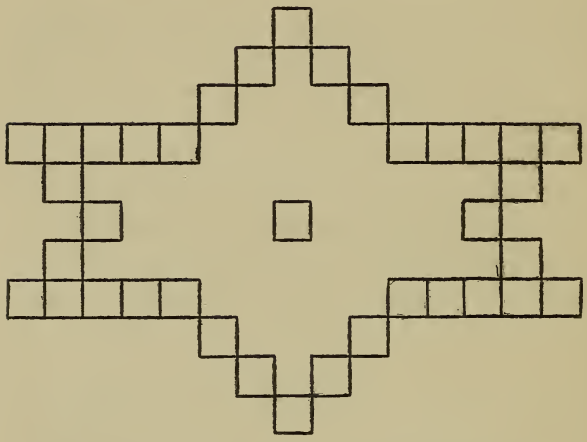
509—Soldiers of Christ, arise.

When there is to be a drill, call the class to order by taps of the bell. Cause all to stand up. The chairs and tables will be removed by

the assistant and organist. It might be possible to teach the children to file to the wall and hang up their own chairs, returning orderly to their places.

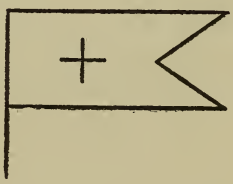
The order will be given, "Front row left face, other rows right face." The squares on the floor will enable positions to be assigned in forming figures. Cross, triangles, and stars can be formed thus, children standing in their proper squares:





Hymn 253—Fling out the banner (to Camden).

Each child carries a missionary flag. This can be made of paper, a red cross on a white ground mounted on a stick:



At the words, "Fling out," the flag will be waved.

Hymn 515—Brightly gleams our banner.

A boy stands in the centre of the room holding a banner of the cross. The children walk around it and point with the finger at the words "Brightly gleams," etc.

The following verses can be sung to the children's tune of "London bridge is falling down":

1 This is the way we cross ourselves,*
Cross ourselves,
Cross ourselves,
This is the way we cross ourselves
When we enter church. (Sign of the cross.)

2 This is the way we kneel in prayer,
Kneel in prayer,
Kneel in prayer,
This is the way we kneel in prayer,
When we pray to God. (All kneeling.)

3 This is the way we stand and sing,
Stand and sing,
Stand and sing,
This is the way we stand and sing,
When we worship God. (Head erect.)

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* This verse can be omitted by those not caring to teach this action, "although the Church knoweth no worthy cause of scruple concerning the same." Even small children can be taught an act of reverence on first entering church.

4 This is the way we sit to hear,
Sit to hear,
Sit to hear,
This is the way we sit to hear,
When the Bible's read.

5 This is the way we hold our book,
Hold our book,
Hold our book,
This is the way we hold our book,
When we read our part.

5 This is the way we bow our head,
Bow our head,
Bow our head,
This is the way we bow our head,
When we say the Creed.

7 This is the way we clasp our hands,
Clasp our hands,
Clasp our hands,
This is the way we clasp our hands,
When to altar go.

8 This is the way we† hold our hands,
Hold our hands,
Hold our hands,
This is the way we hold our hands,
When Communion take.‡

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† Or, This is the way *to* hold our hands.
‡ The right hand resting on the palm of the left.

9 This is the way we droop our eyes,
Droop our eyes,
Droop our eyes,
This is the way we droop our eyes,
When from altar come.

VI.

THE CATECHISM.

Unless the children are very bright, their age will suggest omitting all attempts at teaching the Catechism. The Creed and the Lord's Prayer are excepted, and possibly the Ten Commandments. If the latter are taught, it might be well to abbreviate the 2nd, 3rd, 4th, 5th, and 10th, using only the first clause.

Besides the regular use of the Creed and Lord's Prayer in the opening service, occasionally the whole class should say them in concert as a recitation, or to correct any errors which may creep in, or to encourage others not yet in the habit of saying them, to join with the others. Those who do not know these two fundamentals of the Christian religion, should be taught them orally, phrase by phrase. This

can be done with each child separately, or in groups of two and three. As an encouragement to learn them at home, give each child a card with the Prayer printed on it.

When that is known perfectly, and the Creed is taken up, give another card. These are printed in colors by various publishers. Care should be taken that the Lord's Prayer card contains the Prayer Book version, and not that of King James' Bible.

The Commandments can be taught by Bible pictures and stories. Thus:

1st—Noah offering his sacrifice after coming out of the ark.

2nd—The golden calf.

3rd—Peter and the cock crowing.

4th—The Church at Troas.

5th—Jesus subject to His parents.

6th—Cain and Abel.

7th—Joseph and Potipher's wife.

8th—Judas and the bag.

9th—Ananias and Sapphira.

10th—Gehazi.

Explain the Baptismal rite to the children. At times take them to the church to see it administered. Ask them if they are baptized.

When, by whom, where? They can obtain this information from their parents.

Tell them that Baptism makes them "the child of God," thus using the very language of the Catechism, which they will recognize when older. The author has found it very effective in telling them that they are God's child, as on earth they are papa's child, and live in papa's house, and eat at papa's table (though some may be too young to come to the table until older), so as God's child, they should come to God's house (the church) on God's Day (Sunday), and when older come to God's table (the Holy Communion).

Encourage the children to come to church. Remind them that at their Baptism, their god-parents were told that they were to "call upon *him* to hear sermons."

The following Catechism has been found easy to remember in after years. One part at a time should be learnt and the whole recited in concert by the class:

THE LITTLE CATECHISM.

I.

1. *Who made you?*
   God made me.

2. *In how many parts did God make you?*
   God made me in two parts.
3. *What are those parts?*
   Body and soul.

II.

1. *How many gods are there?*
   There is only one God.
2. *How many Persons are there in God?*
   There are Three Persons in God.
3. *What are the names of those Three Persons?*
   Father, Son, and Holy Ghost.

III.

1. *Who is God's Son?*
   Jesus Christ is God's Son.
2. *What did Jesus do for us?*
   Jesus died for our sins.
3. *How did Jesus die?*
   Jesus died on the cross.

IV.

1. *When was Jesus born?*
   Jesus was born on Christmas Day.
2. *When did Jesus die?*
   Jesus died on Good Friday.
3. *When did Jesus rise from the dead?*
   Jesus rose on Easter.
4. *When did Jesus ascend to heaven?*
   Jesus ascended to heaven on Ascension Day.

V.

1. *Where is Jesus now?*
   Jesus is now in heaven.
2. *Who will go to heaven?*
   Good people will go to heaven.
3. *How does Jesus take us to heaven?*
   Jesus takes us to heaven by His Church.

VI.

1. *How were we made members of the Church?*
   We were made members of the Church in Baptism.
2. *What comes after Baptism?*
   Confirmation comes after Baptism.
3. *How are we kept in the Church?*
   The Holy Communion keeps us in the Church.

VII.

1. *Which is the Lord's Day?*
   Sunday is the Lord's Day.
2. *Which is the Lord's House?*
   The Church is the Lord's House.
3. *Which is the Lord's Supper?*
   The Holy Communion is the Lord's Supper.
4. *Which is God's Book?*
   The Bible is God's Book.

The author some years ago prepared a metrical version of the Church Catechism, following its language as near as rhyme would per-

mit. It can be sung to such tunes as Aurelia, Greenland, Munich, or Webb. The verses are printed in parallel columns with the Church Catechism. It is published by the Church Publishing Co. of New York, price 5 cts.

VII.

TABLE WORK.

It has already been explained about removing certain rows of chairs to make room for tables, and placing those chairs in the rear of the room.

SEWING CARDS.

The Church Publishing Co. of New York issue Bible sewing cards. There is a printed story of a picture to be sewed. The picture is an outline along which are dots. These are to be punctured with a large pin, and then a stitch taken from hole to hole. Directions are given as to the color of thread to use on the various parts.

The picture of Giving the Law shows the two tables of stone with Roman numerals for

the Commandments. The stones are to be outlined in gray. The numbers can be left as printed, or stitched in some other color.

The story of the boy Jesus in the Temple is simply the head of Christ from Hoffman's picture, with radiating rays to be stitched in yellow.

The story of Daniel is represented by an outline of a lion, to be stitched in yellow.

Each leaflet accompanying the picture has appropriate verses and questions on the story.

TRACING PICTURES.

Boys may not take kindly to sewing cards, but drawing cards might appeal to them the better. On the same line as above described are pictures published by the Franklin Press Co. of Petersburg, Va. This also consists of an outline picture and over it a leaf of tracing paper, on which the child traces the picture and prints underneath the title.

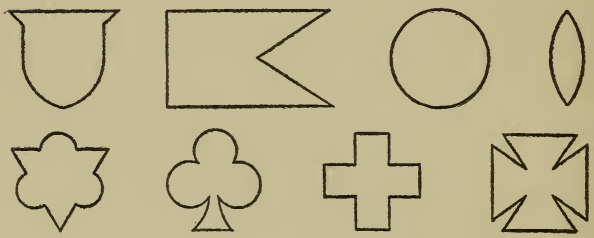
Other sewing and tracing pictures can be made by the teacher and copies multiplied by a duplicator or mimeograph or carbon paper.

SCISSORS AND PASTE.

By way of diversion, to avoid too much

sameness, crosses and other symbols can be cut from colored cardboard or paper. In the latter case the form will be mounted on other paper in the form of a shield, banner, circle, vesica, or fleur-de-lis.

Draw these forms on the blackboard for the children to copy with pencil. They should not be allowed to cut them out until the teacher is satisfied that the shape is the best the child can do. Here are some forms:



The children should not cut designs because they are pretty. They should understand what they are doing. For this reason such symbols as I.H.S., and , unless they are decorations in the church, should not be taught. When they are made, attention should be called to the part of the church in which the symbol will be found, and what it means.

There are various styles of crosses to be made. Their names need not be taught except of the more noted, as St. Andrew's. An unabridged dictionary or a work on heraldry will give illustrations of the many forms, the Latin cross, Calvary cross, Greek, St. Andrew's, St. Anthony's, cross of Jerusalem, Moline, Bottone, Patonce or Flory, Pommee, Recercele Maltese Crosslet, and Irish cross. Crosses can be made plain, with a circle, or with rays.

Besides crosses, other appropriate designs would be the star for Christmas, triangle or trefoil for Trinity Sunday, the crown for Ascension, cross and crown for All Saints, the anchor, sword, etc. The Latin cross is suitable for Palm Sunday, while the same with rays would be used on Easter. This latter might be red on a white background with gilt rays.

The symbols of the apostles and saints are not very suitable for children. But it might be well to have them learn the symbol of the saint after which their parish is named. Some of them are comparatively easy, as St. Andrew's cross, St. Paul's sword, St. Matthias' axe, St. James' club, St. Peter's keys, St. Laurence's gridiron, and St. Sebastian's arrow. When the

design is placed on the blackboard, hang a large picture of the saint on the wall, or give a small picture card of the saint to each child. These can be obtained by Church publishers from England. If there is a pictured window in the church of the saint, call attention to it. After the school session, take them quietly in to see it.

Teachers must use their judgment about allowing pupils to take material home to make these designs there, where more time would be had, and more pains could be taken. The privilege might be granted as a reward of merit, or the material might be sold to them for a nominal sum. If the privilege is abused, it must be withdrawn. In granting it, no favoriteism must be shown; all must be treated alike.

VIII.

ORAL TEACHING AND OBJECT LESSONS.

Of course all teaching must be oral, even the Creed and Lord's Prayer, and specially the Little Catechism given in Chapter VI., and the hymns. These should be recited in concert, and excepting the hymns, by each child separately, at least to the teacher, and if possible before the whole class.

In placing a picture upon the wall, tell the story, pointing to the personages and objects named. Then have one of the children repeat the story aloud, permitting corrections where necessary. If an error or omission is made, encourage other children to hold up their hands. This will excite attention, keenness, and in-

terest. But permit no interruption to the child reciting, unless the error is gross. After the story is finished, ask those who held up hands what correction they wish to make, approving or disapproving, as may be deserved.

Perry, Brown, and Wilde have penny pictures of Biblical subjects. Some smaller ones are only a half cent. Distribute the same picture to each child, and explain it, telling the story. This could be better done if there was a large one to hang on the wall. Allow the child to take the small picture home. Or it might be mounted, making a paper frame for it at the table. Or tell the child to mount and frame it at home, and bring it to the teacher to see. In any case, allow the picture to be kept.

Hold up a Bible. Ask:

What Book is it? The Bible.
Whose Book is it? God's.
Here is another Book; what is it? Prayer Book.
Where is it used? By people in church.
What is this? A surplice.
Who wears it? The minister in church.

It would be very impressive to march the children once in awhile into the church. Lead them to the front seat. Cause them to kneel as

they take their places for a simple, silent prayer. If a service is to follow, Psalm xix. 14 and 15, is appropriate. If no service follows, then Psalm lxxxiv. 1 and 2, or other appropriate words.

Stand at the pulpit and ask:

What is this?
What is it used for?

Then stand at the lectern, ask:

What is this?
What book is on it?

Standing at the font:

What is this?
What is it used for?
Who of you have been baptized?
What does Baptism make you? The child of God.

Then can be repeated the lesson about this subject in Chapter VI.

If the font is at the door, explain reason.

At the Bishop's chair ask:

What is this?
Who sits in it when he comes?
Who is our Bishop?

If possible, show a picture of the Bishop, that he may be recognized when he comes.

Advance to the altar with the greatest rever-

ence. In fact it might be well to have a clergyman or lay server ask these questions. If one of them cannot be obtained, the regular teacher can do so in a manner to impress the children.

What is this?

What do we celebrate on it?

Who is specially present in that service? Our Lord Jesus Christ.

How? By His Body and Blood.

Under what form? Under the form of Bread and Wine.

If flowers or candles are used to decorate the altar, ask why? In honor of Him who is present. When lilies or roses are used, call attention to the Song of Solomon II. If lights are used, repeat the text: "I am the Light of the world."

Some of the symbols of the decorations should be explained: Wheat and grapes, from which elements for the Holy Communion are selected; the palm, as emblem of victory.

Attention should be called to the color of the hangings, where it is customary to conform to a sequence. But this need only be done on notable days.

For all these explanations, Hymn 484 is appropriate:

We love the place, O God.

IX.

THE CHURCH YEAR.

It would be both futile and impracticable to follow the Church Year through every Sunday. Few adults can grasp the appropriateness of the Proper Psalms, the lessons for Morning and Evening Prayer, the Eucharistic Epistles and Gospels; how then can children understand the Church's method of individualizing each Sunday. But the themes of the principal days should be brought out, and foundations thus be laid.

ADVENT SUNDAY.

This is the beginning of the Church Year. Before Jesus came the first time, God sent His messenger, John the Baptist (show picture) to prepare men for it. We are preparing to cele-

brate that coming at Christmas. This should remind us to prepare for His second coming when He will judge us whether good or bad, to reward the good and punish the bad. We must think about this in all we do or say. Our text is—

"THOU GOD SEEST ME."

Put on the blackboard an all-seeing eye. A verse for all to say:

My God can see
Both you and me,
Can see at night
As in the light,
And all we do,
Remember, too.

FROM FOURTH SUNDAY IN ADVENT TO FIRST AFTER EPIPHANY.

This will always give three and sometimes four Sundays for the Christmas story. Repetition is advantageous, but the story can be varied and thus made easier to remember. The lesson for the Fourth Sunday in Advent should be preparatory; that for the First Sunday after Christmas a review with questions on what has been told. Pictures will be shown of the manger, the angels, and the wise men. The Ger-

mans have plaster figures to represent the whole scene. Card cribs may be obtained which can be extended from three to six inches, showing the figures of the manger. If it can be afforded, a very small one could be given each child, or a large one on the desk could be displayed.

The star would be the principal symbol; to be placed on the blackboard in colored chalk; to be cut out of cardboard (gilt preferred); or having very thin cardboard, to which holly and other evergreen leaves could be sewed. If these be made on the Fourth Sunday in Advent, it would please the children to select as many as are well made for decorating the school wall. Some might look on this as Sunday work, in which case have a special session during the week.

These Sundays may be thus apportioned. On the Fourth Sunday in Advent the story in brief and, possibly, star-making. On Christmas or the Sunday after, the story enlarged and manger or crib exhibited. On the First Sunday after Epiphany, review and questions.

QUINQUAGESIMA AND SUNDAYS IN LENT.

Jesus fasted forty days, so should we. Next

Wednesday is Ash Wednesday, the first day of Lent, and of the fast. From Wednesday until Easter, omitting Sundays, is forty days.

The children should be told not to buy any candy, but save their pennies for the Easter offering. Ask them to do without butter on their bread, sugar in their coffee, or to deny themselves something they like. They should go to some of the Lenten services. Let them select certain days, and tell them never to miss those days.

The pyramids will be given out and explained.

Repeat all this on the First Sunday in Lent. On the Second Sunday give a mission talk for the benefit of the pyramids. Encourage them to earn their Lenten money, shovelling snow, running errands, washing dishes, etc.

On the Fourth Sunday in Lent, the children should be examined as to how they have kept Lent. Those who have failed should be encouraged to begin over; those who have not started, to begin now.

On the Fifth Sunday in Lent, Latin crosses might be cut, and a picture of the Crucifixion shown.

On Palm Sunday tell them, "This is Holy Week." Dwell specially on the Institution of the Lord's Supper (Maundy Thursday) and Crucifixion (Good Friday).

Not to confuse the mind, three pictures only need to be shown, the two named above, and the burial. While Da Vinci's picture of the Institution may be the most artistic, to impress children Hofmann's is better, because the postures are reverential and earnest.

EASTER.

Text: "The third day He rose again from the dead."

The pyramids are collected. If the whole school goes into the church, it is more impressive to present them upon the altar.

A prettier custom to that of giving Easter cards, is giving each child a blooming pansy, with a resurrection lesson.

BEFORE AND AFTER THE ASCENSION.

Show a picture of the Ascension and of Christ sitting in glory.

Text: "He ascended into heaven and sitteth

on the right hand of God the Father Almighty."

To encourage the children to come to church on Ascension day, Mrs. Morrison (wife of the Bishop of Duluth) has Ascension cards printed, sold cheaply, and one could be promised to every child attending the service. Address: Mrs. J. D. Morrison, Duluth, Minn.

WHITSUNDAY.

The altar will be in red, the color of fire. If a dove can be obtained, exhibit it, together with a picture of Christ's Baptism.

TRINITY SUNDAY.

Cut triangles, trefoils, etc. Sing *Gloria Patri.*

In the Little Catechism, the second part.

SUNDAY AFTER TRINITY, AND SUNDAY BEFORE ADVENT.

Hymn 537—Glory to the blessèd Jesus.

Explain each verse with a picture of the event celebrated. These pictures should be the same as those shown when the day itself was explained, that is, pictures with which the children have become familiar.

SUNDAYS AFTER TRINITY.

Two things which prevail will ruin the usefulness of any school. The first is changing the hour from afternoon to morning in summer and back again at autumn. It always takes two or three Sundays after the change to get the school in working order. Theoretically it may be a good plan, practically it upsets the even tenor of the school. Children forget the change, or the new hour, or not being in the habit of attending at that particular hour, drop out. New scholars from non-Church families are seldom enrolled. The change is pernicious.

What is worse, is closing the school in summer, because some people go out of town. Are all others then to be deprived of Church privileges? It is only the rich who close their houses. Even the well-to-do leave town only for a few weeks. The poor are always with us. A Sunday School without children of the poor is not half a school. It lacks one of the elements of a Catholic parish.

We will suppose the school will be continued all summer, and at the usual hour. During these Sundays after Trinity, there will be no breaks in the lesson by reason of great festivals.

More attention, therefore, can be given to consecutive teaching. This should be varied sometimes. Special attention can be given to sewing and drawing cards, sometimes to cutting and sometimes to drills or music rehearsals.

These rules should be observed:

1. Do not tire the children by attention to one thing during the whole teaching hour. Devote most of it to one thing, and then vary it with something else, a drill, or picture explanation, or something which will not distract the mind from the principal thought of the day.

2. Do not change the style of the lesson every Sunday. Let the lesson be of the same character for three or four consecutive Sundays, so as to impress it on the minds. Then change. In the course of two or three months, come back to the lesson of several months past, especially in the fall, when children return to the school after the summer's heat.

3. Have frequent reviews. If the requisite for an orator is *action,* ACTION, ACTION; for teaching little children the key-word is *repetition,* REPETITION, REPETITION.

X.

REWARDS OF MERIT.

Rewards to children are not intended as bribes, but incentives. Some system for their distribution must be devised by teachers, according to the needs of the pupils. Dupanloup in his treatise on catechising, calls it "The game of good marks." The following are suggestions:

Suppose the Little Catechism is being heard, the children answering in turn. One fails. Hands go up. Select the one next in order to the one failing; if the answer is correct, the child earns a merit. The same may happen if there is a review of the explanation of a picture. All this cultivates attention and memory.

Where circumstances will admit of children

coming to church, and this should be a great aim of the Sunday School, give a merit for every such attendance. On such week-days as Christmas, Ash Wednesday, Good Friday, or Ascension day, give a picture of the event.

The Young Churchman Co., of Milwaukee, issue some very appropriate small copies of the Old Masters, twelve for 20 cents; also illuminated border-cards containing the Creed and Lord's Prayer on one card, the Ten Commandments, and simple morning and night prayers for little children.

When work is assigned to be done at home, or voluntarily done, give a merit mark. One of the troubles of the day is leaving all religious study and training to the Sunday School, instead of parents and godparents attending to the matter at home.

When the Lord's Prayer, or Creed, or Ten Commandments, or the Little Catechism has been learnt, and a perfect recitation given, as many as three merit marks might be allowed. If any should learn the whole Catechism, and some children are precocious enough to do so, some special reward should be given. This must be selected according to the social position

of the child. It should be something Churchly, a framed Bible Picture, a story book, or a Testament.

In keeping a record of merits, a child should receive a small ticket, that can be kept. Ten merits or little tickets earn a large card. Ten (some might think five) large cards earn a book. The first given should be a small Prayer Book, unless the child has one. A combination Prayer Book and Hymnal, or a Bible, is a good alternative, though it might be well to increase the number of large cards earning one of them.

No rewards should be given for school attendance. It should be made so attractive that the children will desire to come. Upon no other kind can an impression be made. But it is well to give each child present a little Sunday School paper. The only one published as a Church paper adapted to the understanding of little ones is *The Shepherd's Arms,* published by The Young Churchman Co., of Milwaukee. There are cheaper "non-sectarian" papers published; they can afford to be cheaper, because they cater to a larger clientage, which cares nothing about a definite Christian faith. But never use anything because it is cheap. It

is better to pay a little more and drop Churchly seed.

Occasionally by way of diversion, near the close of the session, let each child hold its own paper, looking at the picture while the story is being read. The children will often want the story read out of their paper. This honor can be conferred either in rotation, or as a reward.

Three or four times a year, say at Christmas, Easter, and in September, a report should be made to the class, and the children graded accordingly. Those who have won honors should have their names written on the blackboard.

On the page following is given a sample of a report for children to take home.

This will take a great deal of trouble, but no trouble should be regarded as too great to make the school effective. The reports might be made out by some of the older pupils in the parish school, or in the Bible class.

For perfect reports, prizes might be offered, such as wearing a celluloid button having the name of the parish on it. The Young Churchman Co., Milwaukee, also supply stars, bearing the name of the Sunday School, and also ster-

..... Church S. S. (Infant Department).

Report of .....

From ..... to ..... inclusive.

Number of times prompt .....

Number of times late .....

Number of times present .....

Number of times absent .....

Total number of Sundays .....

Number of Sundays in Church .....

Number of merit marks won .....

Number of times money was contributed .....

Amount of contributions .....

REMARKS.

.....

.....

....., Teacher.

....., Rector.

Parents will kindly sign this report and send it back to the teacher, which will earn the child a merit mark. The report will be returned if desired. Parents are invited to visit the class and thus encourage the children.

ling silver crosses for the purpose, at small expense.

Another reward is the honor of promotion to the main school. This should be held out to them as something desirable. But no child should be so promoted until it can read some, say nearly through the second reader of our public schools, and can say the Creed, Lord's Prayer, and Ten Commandments.

XI.

MISSIONS OF THE CHURCH.

Children should be taught about missions as well as adults. Probably one reason why so many adults are indifferent to missions is not merely from selfishness, but because the subject received little if any attention when young. Missions are the outward expressions of an inward faith. We believe that Christianity is the only true religion, hence we would convert all worshippers of false religions. We believe that the Church is the historic Church for the English race, and would bring into it all members of man-made organizations. We teach this to children, and our action shows we mean it.

Generally by missions, people mean foreign missions, but undoubtedly the work of Domes-

tic and Diocesan missions largely means converting sectarians to the Church. Do not separate the growth of the Church and missions, whether they be among the heathen or among our unchurched or separated brethren.

Some of the children may have at home, boxes of the Babies' Branch of the Woman's Auxiliary, in which case they will know something about the subject. Giving out the pyramids during Lent will be one of the best occasions of telling about the missionary work of the Church. But the talks then must be short, because the discipline of the season, and the events of Holy Week, will occupy so much time. A day in the fall, or after Easter, or the Second Sunday after Epiphany, as recommended by the General Convention, might be entirely given up to the cause. The hymn would be, "Fling out the banner," sung as formerly directed.

The Domestic and Foreign Missionary Society will gladly send literature for the children. Only those with illustrations should be used. The children's edition of the *Spirit of Missions,* issued before Lent, contains excellent suggestions. Comparisons between children un-

der Christianity and heathenism can be drawn. Stories about the child widows of India, feet-binding in China, babes exposed to death all over heathendom, superstitious amulets of Africa, can be graphically told. If curios from these lands can be borrowed, the children will be more than interested.

When a child has been made a missionary, a steadfast Christian and Churchman has also been made.

XII.

VISITING.

Remembering that the object of a Sunday School is to prepare children for Confirmation, not the mere reception of the outward form, but its inward spirit, we can understand that the pastoral work of the school is as important as imparting the necessary knowledge. Primarily, visiting the lambs of the flock belongs to the Rector. He will probably make inquiries concerning them when visiting the families of the parish. But the little ones do not come into contact with him, as with the teacher. So this work of visiting will fall upon the teacher or assistant.

Where teachers have secular employment during the week, visiting may be impossible.

In that case, some older scholar of the school or member of the congregation whom the child would be apt to know, should perform the duty. Those parishes have an advantage which are able to support a district visitor, or deaconess, or member of some sisterhood. In case of sickness, the child must always be visited, and flowers, picture papers, and cards carried to it. If there is a long convalescence, some of the cutting, drawing, or sewing of the school might be brought to be done at home, and thus while away time in a profitable manner.

Visits by the teacher are the opportunity to develope the devotional side of the child. In the school-room, so much attention is necessarily given to imparting knowledge, that little time is left to inquire into the personal life. Are prayers said night and morning? Is truth and purity in thought and language observed? What are the individual vices which need restraining? Is the child conceited, vain, selfish? What virtues can be developed?

Visits reveal the domestic life of the child. Are the home surroundings such as tend to piety? In the houses of the poor, observe whether religious pictures hang upon the wall

to cultivate taste. If not, give the child one framed. In a city parish, there should always be a small sum set aside for such charitable use. It might be well to have the child earn the picture.

But one other thing remains to be said. The teacher should pray for her little ones. Then if she conscientiously tries to follow the suggestions of this book, adapting them to conditions, she will have done her duty. She cannot very well follow the children into the higher departments of the school, except to have a warm greeting for them at chance meetings. Neither can we follow them. We have tried to show how the little tots can learn the first principles of our most holy religion. God bless them and make them steadfast!

V
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